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## NEW-ZEALAND.

... volumes of the Recorder, we have many interesting particulars respecting the labours of the London Missionary Society in introducing Christianity and Civilization among the inhabitants of New-Zealand. The Missionary Register for November, gives the following extracts from the 19th Report of that Society, comprising the latest information we have seen of the progress made in this Mission.]

We shall extract the whole of the statement respecting the Schools:—

Mr. Kendall and Mr. Carlisle have given every attention to the education of Native Children which circumstances will allow.

The School was opened in August 1816, with twenty-three children: in September, there were forty-seven; and in October, forty-nine. In November and December, there were no provisions for the children, who were scattered abroad in search of food. In January, 1817, the number was forty-eight; in February, fifty-eight; in March, forty-nine; and in April, seventy. These are the latest returns of numbers which have arrived.

At first the Girls were double in number to the Boys; but, latterly, they became nearly equal. The age of the children generally from seven to seventeen. Among them were seventeen Orphans and six Slaves which had been taken away. Several Sons of Chiefs were among the Scholars; & one of them, Atowha, of the late Tippahee, began, after a month, to act as Assistant in the School. The regularity of attendance depends on the supplies of food at the disposal of the Settlers for the use of the School. At the close of 1816, when they resolved to repair to the rivers and in search of fish, cockles, and ferns, they would have gladly dispensed with this labor; for when supplies unexpectedly arrived toward the end of December, "the welcome news," says Mr. Kendall, soon published throughout the neighborhood, when the Native Children had gathered together, and manifested their singing and dancing. They immediately repaired to the School House; they remained day and night, repeating their lessons with cheerfulness, & with what was given them."

Mr. Kendall's kindness and patience, therefore, by this time wrought great improvement in his vagrant crew. He draws a singular but very natural picture of their wild habits when gathered out of the woods:—

"While one child," he says, "is repeating his lesson, another will be playing with a stick, another taking away my hat, and so on; and all this in the most noisy manner. I cannot be angry with them; but it requires some study, how to introduce a salutary discipline among them."

During the first four months, my little pupils were all noise and play. We scarcely hear them read, for their constant shouting, singing, and dancing. In the first month they were brought to repeat their lessons in the School-house well; but we soon had to follow them into the woods. I had no command over them at that time; having neither provision nor rewards to give them. Since I have these, my authority and influence have greatly augmented, and I can command their attention."

The children rise at day-light, according to the general custom of the Natives. They finish their morning lessons at noon. The children of the Settlers are situated in the middle part of the town; in the afternoon, the Native Children return to School again. They generally, when there are provisions for them, a handful of potatoes each, twice a week; which they cook themselves, as the Girls make their own apparel, in their country fashion; and the Boys learn to dress and spin flax, & mats for clothing, made of the bark of the country, the first manufacturers of the Female Scholars, have been the Society. After a while the Boys learn to learn to write; and specimens of their writing have been received, showing a degree of skill quite equal, if not superior, to that of a English Boys under similar circumstances. They have learnt some of the sports of European Children—sledding in winter, and flying kites in the year round.

The names of the Natives appear generally significant of some circumstances connected with their person or family. There is a very large collection of Significations in the Children in the Schools, called after Numbers; as, Two; "Awha"—Four; "Atowha," First Year, or born the first marriage; "Atoungahoodoo"—or born ten years after the marriage; as, "Atowha"—a Tree so large; "Apero"—the name of a certain

Sandy Beach. Other names seem to be taken from tempers and dispositions; as, "Atooma"—To look another sternly in the face; "Akahē"—To stamp with the foot; "Aweddec"—To tremble with rage. Some seem to derive their appellations from circumstances in the history of their family; as, "Pakekooda"—To dig fern-root out of red soil, the Boy's grandfather having been killed while digging fern-root.

"These Schools will be cherished by the Society, and extended to the utmost. They are manifestly working with rapidity on the minds of the Natives.

"None of the adults are adverse to the education of their Children; but they consider it likely to advance their interest. The Chiefs at a distance do not object to entrust their Children to the Settlers."

Of the fine natural temper of the New-Zealanders, the following instance is given:

"Many Chiefs visit the Settlement, with large parties of attendants; and usually conduct themselves, both toward one another and toward the Settlers, in the most friendly manner. On one occasion, indeed, a Chief became very troublesome and boisterous, because he could not obtain an article which he wanted in exchange for hogs and potatoes, which he had brought with him, such article not being then in the Settlement. Mr. Kendall endeavoured to pacify him, but in vain: on his learning, however, from some of the Children, that his conduct had agitated and distressed Mr. Kendall, immediately, with the characteristic feeling and generosity of his countrymen, he ordered his hogs and potatoes to be brought to the house, and told Mr. Kendall that he was ashamed of his ingratitude, and would give his provisions for nothing, promising to abstain from all threatening language in future, and leaving his Son, as a pledge of his friendship, under Mr. Kendall's care."

Of the Settlement at Ranghee-Hoo, it is observed:—

"In reference to the state of the Settlement itself, it appears that, at the close of last year, all the buildings were completed which were required by the Settlers then at Ranghee-Hoo; and that land had been cleared, in sufficient quantity to raise crops for their own consumption.

"The Masters of Whalers had, from time to time, reported to Mr. Marsden very favourably of the state of the Settlement.

"The Settlers joined in Public Worship, twice on the Sundays; and met also on Wednesday Evenings, for the purpose of reading the Scriptures, and praying for the Divine Blessing on their labors. Many Natives attended Public Worship on Sundays.

"The climate was found, by increasing experience, to be both healthy and agreeable; neither excessive heat nor excessive cold being known."

Progress is making in the fixing of the Language.

"Mr. Kendall has been diligently laboring in the preparation of Elementary Books, for the use of the Natives. It was stated in the last Report, that the Committee hoped to avail themselves, through Mr. Lee, of the visit of Tooi and Teeterree to this country, in assisting to fix, on just principles, the spelling, pronunciation, & construction of the Language of New-Zealand. Some progress has been made herein; and the results have been forwarded to New-Zealand."

Mr. Kendall gives some remarkable instances of the superstitious views of this noble race of men.

"A Christian Assembly (he says) could not tolerate the recital of cases, variety of which might be brought forward to shew in what a sad state of captivity the Great Deceiver of Mankind holds this people. In the time of sickness, and the near prospect of death, their situation is truly distressing. They will pray, and that sincerely; but, how dreadful are their petitions! The most respectable characters among them will use words, with the utmost fervor of soul, of nearly the same import in the English Tongue, as the most hardened sinner in a Christian Land would shudder at, in the time of severe illness or at his dying hour."

"One of our Scholars, for instance, was taken very ill. I heard the prayers of his Father over him, & saw his motions. The poor blind Parent, instead of importuning the Supreme Being, as one would have imagined, for the recovery of his Son, was uttering the most dreadful curses and imprecations against Him. When I asked him his reason for the use of such language, he replied, it was a good thing at New-Zealand: he did it to frighten the "Atua" away, who would, otherwise very probably have destroyed his Son. The Boy had been out in the rain a whole day, and had caught a severe cold; but the Natives will not allow that heat or cold can hurt a man. They ascribe every pain they feel to the "Atua," who, they say, is preying upon them. They consider the Supreme Being as an invisible Anthropophagus, or Man-eater; and regard him with a mixture of fear and hatred—betraying impatience and anger whenever they are visited by sickness.

"Pride and ignorance, cruelty & licentiousness, are some of the principal ingredients in a New-Zeanderer's Religion. He

does not, so far as I can learn, bow down to a stock or a stone; but he magnifies himself into a god. The Chiefs and Elders of the people are called "Atuas," even while they are living. Our aged friend Terra says, that the God of Thunder is in the forehead. Shunghée and Okeda tell me, that they are possessed with Gods of the Sea. When the clouds are beautifully chequered, the "Atua" above, it is supposed, is planting sweet potatoes. At the season when these are planted in the ground, the planters dress themselves in their best raiment; & say, that, as "Atuas" on earth, they are imitating the "Atua" in heaven. The lands are, from that time, considered sacred, until the sweet-potatoe crops are taken up. No person presumes to go upon them, except such as are consecrated for the purpose of weeding and inspecting them."

On the means of success among such a people, the Committee observe:—

"It is, indeed, only from the blessing of God on a long and patient course of labor, that the success of a Mission, among a people like the New-Zealanders, can be expected. Mr. Kendall very justly remarks—

"We must aim at a gradual improvement of their condition; or, in other words, we must encourage them to improve themselves. Many things, in their dress and customs, must be patiently overlooked to now, which, if it shall please God to prosper our efforts, we shall find it our duty to attempt hereafter to correct and improve."

"When the Word of God shall be made known to them, that will form the foundation for all that is excellent to be built upon; and, while things, which are of real importance in their proper place, are not lost sight of, we must direct our chief attention to such things as may most directly assist us in the attainment of this greatest of all objects—the preparing for the people of New-Zealand this Sure Guide from a World of Sorrow to a World of Glory."

"It is by the gradual diffusion among them of the knowledge of the ruin and recovery of mankind, and the communication to them of the Arts of primary importance to social happiness, that the New-Zealanders are to be weaned from their warlike habits and their superstitions."

In the midst, however, of these habits, their fidelity and affection continue to manifest themselves. Of this the following instance is given:—

"In the beginning of 1817, a Naval Expedition, under the command of Shunghée, sailed from the Bay of Islands. It consisted of 30 canoes and about 800 men. Its object was, to obtain a peace with Shunghée's enemies at the North Cape. The Chief took an affectionate leave of the Settlers; and told them, that, if he fell, they must be kind to his children; and if he survived, he would take care of their families when they should die. The expedition returned, however, in about a fortnight, his people having quarrelled with those of Whangoroa, into which place they had put for refreshments: and being afraid, he said, that the Whangoroa people would attack the Settlers in his absence, he for the present abandoned the expedition."

In proof that a salutary change is gradually taking place among this people, Mr. William Hull writes:—

"We can now rejoice, that, through the Grace of God, the Great Enemy has lost his ground very much, among the poor dark-minded Heathen around us. Some of them are living with us, who formerly used to break down our fences, and abuse us, and steal and carry away every article that they could get hold of. But now we can see a wonderful alteration in them: they are become quite familiar and sociable: they live among us, and work with us; and we can almost say of some of them, that he that stole steals no more."

Mr. Kendall adds his testimony:—

"You will rejoice with me at the opening prospects of usefulness among this noble race. The Society will be the means, I trust, under the blessing of God, of raising the people of New-Zealand from that low and degraded condition in which they lie through their ignorance of Him, and of bringing many to eternal happiness."

Mr. Marsden writes, with his accustomed animation:—

"I believe that the time is now come,

for these Nations to be called into the Outward Church, at least. The way is clear:

Divine Goodness will provide the means for their instruction. I admit that

many difficulties will be met with on all

untried ground; and that the wisest men

will sometimes mistake, in their views of

accomplishing their objects, with respect

to a Nation which has had no intercourse

with the Civilized World: yet these diffi-

culties will be overcome, under the blessing

of God, by constant perseverance; and

I have no doubt but that this will be the

case, in the present instance, with regard

to New-Zealand. Time will make this

matter more easy. The work is now begun:

the foundation is now laid: and I hope we shall soon see the structure rise."

## SELECT SENTENCE.

Youth should enterprise nothing without the advice of age, for though youth is fitest for action, yet age is best for counsel.

## BRITISH BIBLE SOCIETY.

"Extracts of Correspondence," Nov. 1819.

From the Report of the Northampton Ladies' Bible Association, Oct. 29, 1818.

There may be some semblance of oppression, in the eye of a partial observer of the real effects of the Bible Association, in taking the money of the poor: but the following instance will shew how little the expenditure is felt. An industrious woman, having paid up the full price for a Small Pica Bible which she received at the last distribution, told the Collectors, with a great degree of pleasure, that, previously to their calling for the last six pence, she had been remarking to her husband, and to a person who lodged in their house, that her Bible was paid for without her seeming any the poorer, not having missed the sum she paid weekly.

One of the District Committees reported the case of an interesting little orphan boy, aged about ten years. When the Ladies called, as usual, to collect his subscription, and to announce the First Public Distribution, he was not at home; but the person at whose house he lives, said, "Here, Ma'am, he has left his money for you; he is very desirous indeed of having his Bible, for he goes to School, and is obliged to borrow one to learn his lessons out of. I have no doubt he will get his money up, for he will run on errands for any body; I am sure he would go all over Northampton for a halfpenny to give you towards his Bible." This orphan boy actually paid up the half price, which he had thus obtained by the First Distribution, and obtained his Bible.

That the contents of the Sacred Volume are profitable for consolation, as well as instruction in righteousness, your Committee are assured, from an anecdote reported by another of the District Committees. An old man, who had received his Bible, told the Ladies, with the greatest delight, than when his wife first opened it, she pointed to a verse in the Psalms, which amply repaid them for the expense they had been at in procuring it. The words were, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." He was at that time greatly oppressed in mind, arising from domestic anxiety and sorrow of a peculiar nature.

Your Committee will close this part of their Report with the narrative of a Scotchman and his wife, whose case was represented to the Committee of the Auxiliary Society, with a request that they might be gratuitously supplied.

The District Committee report, that, having called at the house of a poor woman named Jones, to inquire whether she wanted a Bible; the moment they entered the house, she exclaimed, with extasy, "Oh, Ladies, I am glad you are come, for I was greatly afraid you had forgotten me. I have met one of the in the street, since you called, and I long to speak to you, but I dare not: I have since found out where you live, and was coming to ask you how I could get a Bible." The Lady asked her, "Are you willing to pay a penny per week for one?" "Indeed, Ma'am," she replied.

It still pleases the Lord of glory, and the Lord of the harvest, to lay upon me his easy yoke, that I may draw the triumphal car of his everlasting Gospel. I bless his name, that he still designs to employ me as a laborer in his vineyard, to behold his glory full of grace and truth, and to unite in the grand chorus of thanksgiving and praise for the increased effusions of Divine light, and for the more visible manifestation of his kingdom. The number of Testaments distributed from June, 1818, till July, 1819, exceeds 70,000; and the number which may yet be distributed is incalculable.

The word which became flesh, to redeem the sinful race of Adam, has, by the powerful influence of his grace, widely opened the gates of his approaching kingdom. He has prepared the path, and made straight a highway for the progress of the word of his cross.

From the Rev. Professor Leander Van Es, Marburg, July 13, 1819.

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From the Rev. Dr. Morrison, Canton, China, Dec. 7, 1818.

Mr. Milne has met with a Captain who took a quantity of Chinese Testaments with him for distribution on a voyage that he made to the eastern extremity of Russia, in the course of which he had to coast Japan.

The acquisition of new laborers at Malacca will ere long furnish active agents in the distribution of the Sacred Scriptures. O that God may prepare the minds of men to receive the Divine word!

Express to the Gentlemen of the Committee, and to all the Members of the Society, my most unfeigned thanks for their liberal attention to that part of the world in which I am called to serve. A Chinese Testament, in New York, united with the very pious and disinterested efforts of a Christian of that city, was the means of turning two Chinese from idolatry. One of them since his return to China, has departed this life, firm to the last, I am assured, in his renunciation of idols, though pressed by his relations on his dying bed to worship them.

—Description of the Sandwich Islands.

From the Christian Spectator.

A cluster of islands extending from latitude 18, to 22, 15 N. and from longitude 199, 36 to 203, 6 E. from London, discovered by Captain Cook in the year 1778, was called by this name in honor of the earl of Sandwich, under whose administration he made the discovery.

The enterprising navigator, on Owhyhee, the largest of the group, has always given a melancholy interest to this really insulated part of the globe; and the young heart has often beat with sorrow, as amid the wide expanse of waters the eye met on the map the well known inscription "Owhyhee, the spot where Captain Cook was killed." These Islands are eleven in number, and with the exception of two, are all inhabited. Owhyhee from the most northern to the most southern extremity is 100 miles long and about 239 in circumference,

and contains 150,000 inhabitants. The whole number in the islands is estimated at 400,000. They are divided into three classes, the *Erees* or chiefs, those who appear to enjoy a right of property, without authority, and the servants who have neither rank nor property. Property and titles are thought to be hereditary, as is also the government. The king appears to be supreme, but is assisted by the principal chiefs, some of whom he keeps always about his person. He has also a guard of about fifty soldiers at his residence. Crimes are not frequent, being prevented by the strict execution of justice, and the influence of superstition. Tamaahmaah, king of all the islands, except two or three, has made a formal surrender of his sovereignty to the king of Great Britain. He is represented as a great warrior and politician, and a very acute trader. His mode of life is very simple, though the natives pay him the most profound respect. His attention has been much turned to ship-building, and he understands the mode of constructing a ship. He has a navy of about thirty vessels, some of them with three masts, and copper bottoms. He has purchased a vessel of considerable size from the United States, and gives every encouragement to his own people to engage in navigation. Foreign sailors also receive liberal compensation. The situation of the Sandwich Islands is very favorable for commerce; as all the vessels bound to the North Western Coast on the fur trade, and also many of those bound to the Coasts of Asia, stop here for provisions, and to make repairs. The natives supply them with the necessary articles and in return receive European manufactures. The present king, however, has found that more profit is gained by exchanging the products of his islands for silver dollars. Many ships which have not completed their cargoes, return to winter here. A few years since, the king offered to supply the Russian settlements on the coast of America with provisions, for which furs were to be received in pay. These he designed to send to Canton, on his own account, and it is said this speculation has actually taken place. Traders have been induced by the advantages offered, to settle in this region, and there is a considerable number of resident whites on several of the islands. By intercourse with these, and with the crews of the ships, the natives have advanced in civilization with much more rapidity than any other inhabitants of Polynesia, and will undoubtedly take the lead in power and refinement. They have made some progress in the mechanic arts, and many of the natives are carpenters, blacksmiths, coopers and tailors. Their lands are well cultivated, and the soil productive. Indian corn has been introduced into the Islands, and horticulture receives some attention. Taro however is the great object of cultivation, and affords the principal source of their food. They possess the art of distilling spirits from this root, and almost every chief has his still. The bread fruit tree grows here and produces an uncommon quantity of fruit; and the sugar cane, which also they use for food, is unusually large. The only quadrupeds found on these islands at their discovery, were hogs, dogs and rats. These were in great plenty, and the flesh of the two former were highly esteemed. Horses, horned cattle, sheep, goats and poultry are now not uncommon here.

The climate is little different from that of the islands in the West Indies in the same latitude. The mountains are numerous, well covered with forests, and some of them very lofty. Mouna-ram in Owyhee, is 18,400 feet in height, and may be seen a great distance at sea. They are usually covered with clouds, and produce frequent showers in the interior, while the sea coast is pleasant. The hurricanes so frequent in the same latitudes in the Atlantic, are said not to exist in these islands.

The natives of the Sandwich Islands differ less in their manners and customs from the New Zealanders, than from their less distant neighbors of the Society and Friendly islands. They live in villages consisting of one or two hundred houses, built closely together without any regularity. The houses are of various sizes, some of them forty-five feet by twenty-four. Some of the better sort have a court-yard neatly railed in, with smaller houses built round it for their servants. Their religion is much like that of the other South Sea Islands. They acknowledge a superior deity who they suppose created the world, and beside him, whom they call Eato, they have numerous objects of worship. These *priests* have the principal care of executing the laws, and they collect the revenue. The high priest, next in dignity to the king, is treated with much respect, and can procure the sacrifice of any one by representing to the king that it is necessary to appease the gods. The sacrifice of human victims is more frequent in these than in the Society or Friendly Islands, and takes place not only at the commencement of a war—before a battle or any great enterprise, but also at the death of a chief of much note, when the number of victims is regulated according to his rank. They have their *Holy* days, and their festivals, one of which lasts a month. A sect exists in the Islands who claim the power of pronouncing people to death. When any one incurs their displeasure, they give notice that the homicide litany is to begin, and so great is the effect of imagination on the ignorant and superstitious wretch, that he soon pines away, or is driven to suicide.

A hasty view of the situation and fertility of the Sandwich Islands, is enough to show the wisdom of an attempt to introduce among the inhabitants the religion of the gospel, and the arts of civilized life. When we consider the value of our trade to the North Western Coast, and our increasing settlements on the shores of the Pacific, es-

specially when we extend our view to a period in the history of this country not far distant, when cities shall line the western shore of the continent no less than the eastern—does it not seem that *policy*, if we leave religious principle out of the account, would dictate to the people of the United States the advantage of taking the lead in uniting these Islands to the civilized world. The natives could not but feel a great attachment to the nation which had bestowed on them the blessings of the mechanic arts, of commerce, of science and of religion. The ease of communication with Asia and America, points out these Islands as the most proper place for a missionary establishment, from which the gospel may be diffused to other idolatrous lands. The present time appears peculiarly favorable to commence the mission; the natives desire instruction; the islands are united under one enterprising chief, who wishes the civilization of his subjects; and by previous intercourse with the traders, the inhabitants have been prepared to estimate with some accuracy, the advantages to be derived from teachers and missionaries. As men of business, as patriots, or as Christians then, we cannot but say to the missionaries now hastening to these distant shores, “go up, and prosper.” C. Y.

#### CHRISTIAN FAITHFULNESS.

The following Essay is worthy the solemn perusal of every pious reader; and we sincerely thank our correspondent for his “plainness of speech.”

For the Boston Recorder.

Mr. Editor.—It is common for many real, engaged Christians, to lament in themselves the prevalence of many corrupt inclinations and affections, and a want of a proper devotedness in the cause of God; and contemplating the church, to mourn that a spirit of lively, ardent, vigorous piety no more prevails, and that God is so little honored, and the world so little benefitted by the lives and exertions of those who constitute it. They confess and lament many particular faults, of which they still find themselves guilty, and which they find perhaps to exist even among the body of the faithful; they point out particular defects to which they find a criminal backwardness in themselves or others; and they endeavor to excite attention to these things, that their own hearts as well as the church, may be purified, that the cause of God may be more vigorously supported and advanced, and his name be more glorified. They exhort themselves, and they exhort their fellow Christians, to renounce every sin by which their sacred profession is dishonored; to arise and shake themselves from their sloth, to do all in their power to honor their Redeemer, and to be strenuously active in the great cause of God and man.

All this is well; the motive is good, and no doubt good effects are produced. But still the axe is not laid to the root of the tree. The source of the evil is not laid open, and the proper remedy applied. A few simple, comprehensive truths, which all acknowledge, but which none perhaps feel as they ought, brought home to the heart and conscience, and wrought into the soul by the Spirit of God, will probably have a greater, and far more permanent effect, than all even the most eloquent and pious exhortations, and the most pathetic and perhaps general appeals.

We all accede to the declaration, that we “are not our own, but bought with a price;” and cannot but grant that it is only reasonable, that we should therefore “glorify God in our bodies and our spirits which are his.” Now let this one truth be received into the heart, and properly acted upon, and how different would be the lives of Christians, how different the state and aspect of the church—I may say of the world too! But repeat this truth to the worldlings, and he will hardly understand you; and tell it to many a real, sincere Christian, and it is much to be feared that he will be far from feeling its force in any adequate manner, or the obligation connected with it. Does he feel that he is not his own, as absolutely in the same sense, as the property committed to him by another, to be kept or employed as he shall direct, is not his? I say does he feel this? Does he act like a faithful Trustee, who feels that he has no right to employ what is committed to him, except in such a manner as he has reason to believe will be pleasing to the proprietor? If he be thus faithful, how careful will he be to lay out what is thus committed to him to the best advantage, & so as to produce the greatest return to the proprietor; and how very far will he be from embezzling any part of it to his own private use. And is it not embezzlement, to employ the possessions which are given us, and ourselves to live, for our own personal, selfish, and perhaps sensual gratification, merely, without any reference to the glory of God, for which those possessions ought to be employed, and to which we ought to live? Yet personal enjoyment—is not this the great object, which even a very large part of Christians seek? If after having secured this, they feel as though, without any essential detriment to it, they can yet do something to promote the glory of God, perhaps they may do it. Comfort, independence, ease—plausible, fascinating terms—in the attainment of these, all the powers and energies even of the Christian are bent. But is he conscious that he is thus employing God’s property? And is this the legitimate and proper purpose for which it was given? Is not here perversion, embezzlement, robbery? Will any one ask if we think the glory of God, and our personal enjoyment, at variance? We answer, by no means. But we are inclined to put that first, which ought to be last, and that last, which ought to be first. And when we do make our enjoyment the chief object of attention, we shall be very liable to seek it from impre-

per objects;—if this be the case, then our enjoyment and God’s glory will be at variance. But the greatest degree of *real* enjoyment is ever to be found in the performance of duty; and therefore we do think, and say, that the Christian ought to find, and if he feels as he ought, he will find his chief enjoyment in *promoting the glory of God*. Independence, ease—these are earthly pleasures; and these he has professed to renounce. He is *crucified, dead to the world*—what then has he to do with its pleasures? Of the enjoyment to be derived from the fruits of God’s bounty he is indeed not forbidden to taste; but he is forbidden to taste of them any farther than they serve to fit him for the more vigorous discharge of duty—to be more active in promoting the glory of God. Nay, in tasting them, he must have, and if he taste in the manner we have said, he will have the glory of God in view. “Whatever he does,” will be done to his glory.

Whenever he is called upon to perform any service for God, in which is involved any act of self-denial, or sacrifice of personal ease, shall he draw back and manifest a reluctance to engage in it? Ah, let him beware! Let him remember that he is withholding God’s property from the use for which it was designed. Let him remember he is “not his own.” Is he not

guilty of unfaithfulness and fraud, in consulting his own private, selfish interest, in preference to His, whose he is? When the call is made to cast something into the treasury of the Lord, to contribute something to promote his cause, and the Christian gives sparingly, grudgingly, or not at all; does he reflect whose property it is, that he is withholding, and from whom he is withholding it? Is this backwardness to give, owing to a spirit of cautious fidelity, and an anxious wish to be *sure* that the property he possesses be well and usefully bestowed, and in a manner most pleasing to the Proprietor of all? Or is it, Oh shame! because he wants it to squander upon his lusts, or more plausibly to promote his comfort and independence? Is this an employment of God’s property, which He will sanction with his approbation? Does he not tremble lest he be found to have “wasted his Master’s goods?” Is he ready to have his accounts inspected? In the long list of expenditures, how many items has he reason to believe God will acknowledge, as being laid out for Him? And the rest—what will he do with the rest?

Oh how differently would Christians regard the property committed to them, from what they now do, if they had strictly correct and scriptural views. They would feel it was not theirs; and they would as little dare to employ any part of it for purposes which were not connected with the glory of God, as they would to steal from their neighbor. If they deeply and habitually felt that they were “not their own,” how different would be their lives! They profess to *love* God, whose they are. But what evidence do they give of their love, when they are guilty of the greatest unfaithfulness, I may say dishonesty, towards Him, in depriving him of their personal services, to which he has the most absolute claim, and of their contributions of property, from a stock which is *all his own*? Christians are not their own, because they are “bought with a price.” Oh let them remember at *what a price!* And shall Christ’s dear-bought purchase be perverted, misappropriated, or wrested from him? Let the important, and too much neglected truth we have been dwelling on, sink deep into our souls, and be constantly remembered and *acted upon*, and then indeed shall we glorify God in our lives, and the face of the church and the world will soon assume a new and most cheering aspect. D. S.

Communications for the Recorder.

#### FEMALE BENEFICENCE.

Mr. Willis.—By inserting the following copy of a letter from the Rev. Dr. Stoughton, of Philadelphia, addressed to the Secretary of the Female Society of Holmesburg, for the promotion of the Gospel, in your useful and interesting paper, you will oblige a friend to the cause of Christ.

Dear Madam.—Your favor by the hands of the Rev. Mr. Slack, covering fifty dollars for the purpose of promoting the education of Indian youth, from the Holmesburg Female Society, came duly to hand. An immediate opportunity presented for sending it to a Society at the Great Crossings, Kentucky; where it will be carefully appropriated to the design proposed, by its amiable and benevolent donors.

It is our unpeakable privilege to live at a time when Christians of every name are uniting their devout and zealous exertions for the advancement of the glory of God, and the best interests of men. As the effort now making is without a parallel in the history of the church of God, we have reason to anticipate some unparalleled results. The kingdom of the great Messiah is assuredly coming in its own power and brightness, and the Saviour about visibly to assert his claim to universal empire. Yet a little while and war shall cease, knowledge shall *everywhere* cover the earth, and the holy mountain of the house of the Lord be established above the tops of the hills.

To be permitted to be fellow workers with God, is an honor it becomes us highly to appreciate.—

He who could have acted, had he pleased, by the instrumentality of cherubim, has placed the service of promoting his gospel in the earth in such worms and ashes as we. And, O what labor is too great, what sacrifices too extreme in the cause of Him, who endured the cross and sustained the curse for us.

“O, ‘tis too little all we can,

For such amazing love!”

I most sincerely hope, that the Ladies of the Holmesburg Female Society for promoting the Gospel, will never remit their pious exertions. In due season they shall reap if they faint not. Females are at the present time, among the most zealous to advance the kingdom of Christ. The Lord is wiping away for ever the reproach of the fall. Not only the illustrious seed of the woman, but the woman herself is engaged in bruising the serpent’s head. O that females may continue their evangelic toils, & transmit their own zeal to the bosoms of their daughters, until the seventh vial shall be poured into the air, and the kingdom become the Lord’s. With sentiments of high and grateful consideration, I am, dear Madam, your’s respectfully.

#### SABBATH BREAKING.

Mr. Willis.—I am much gratified to find that it is in contemplation to publish a Tract, showing from facts the displeasure of God against those who profane his holy day. The compiler will, I am persuaded, find, and say, that the Christian ought to do, and if he feels as he ought, he will find his chief enjoyment in *promoting the glory of God*. Independence, ease—these are earthly pleasures; and these he has professed to renounce. He is *crucified, dead to the world*—what then has he to do with its pleasures? Of the enjoyment to be derived from the fruits of God’s bounty he is indeed not forbidden to taste; but he is forbidden to taste of them any farther than they serve to fit him for the more vigorous discharge of duty—to be more active in promoting the glory of God. Nay, in tasting them, he must have, and if he taste in the manner we have said, he will have the glory of God in view. “Whatever he does,” will be done to his glory.

In the summer of 1807, I was engaged as a Missionary in the north-western part of the State of New-York. Whilst prosecuting my labors, I was providentially called to visit a person who was represented as being borne down with affliction, and who it was feared, would soon lose her reason if not her life, unless something could be done for her relief. On entering the house, the first, and indeed I may almost say, the only object that attracted my attention, was the unhappy woman sitting near the middle of the room—it was apparent at the very first view, that she was the prey of grief. Slowly raising her head, and turning up her downcast eyes, mate with sorrow, she seemed to say, “My joys are gone.” It was in vain that I endeavored to comfort her. She had never learnt to say, “the will of the Lord be done.” Frequently would she cry out, “O I can’t, I can’t, it seems as though I can’t, I can’t.” She was so amiable, so kind, so sensible, so affectionate, so cheerful, so dutiful—O it seems as though I can’t.” I endeavored, as well I could to direct her to the only source of consolation, to that God who is able to comfort the afflicted; but it seemed that her mind, and her heart were alike strangers to the considerations that were suggested. Her wound was deep; it seemed incurable.

The reader may wish to know the cause of her grief, which made her appear thus inconsolable. She had a daughter, a youth of about 17, whom she greatly doted, and who was, no doubt, too much the idol of her heart. In the eyes of her mother, at least, she was the fairest flower of the forest, and had she early been taught to fear God and to keep his commandments, she might have been a comfort and support to her through life. But it was her lot to live where the worship of God was but very seldom attended, and where the Sabbath was scarcely known, except to be profaned.

She had agreed with a number of her associates to meet on a Sabbath in June, for a party of pleasure. The morning came; and having made preparation, she mounted her horse to go and meet her youthful companions. But God had determined otherwise. She was soon thrown from her seat, but received no material injury from her fall. She was then unusually pensive, and observed to some of her friends, that something would happen that day; and as though conscious, as she doubtless was, that she was making a wrong use of God’s holy day, she said, that she would never after that day, visit the Sabbath, and that she would not even then, only as her companions would be disappointed, should she not be present. But rather than to disappoint them, she dared to stifle the dictates of conscience, & to offend her Maker. She again mounted her horse, but had not proceeded far, before she was again thrown from it, and in falling, she fell to rise no more. She languished but a few days, and then expired, leaving to her deeply afflicted mother, to all her friends, to the neighborhood, and to all who read this short but imperfect account, the solemn, impressive admonition, *Remember the Sabbath day to keep it holy.*

Thus by *breaking the Sabbath*, was this amiable youth, in the very morning of her days, suddenly cut off from all her worldly expectations, and ushered into the presence of that God, who will not acquit the guilty. Thus too did an affectionate mother become broken hearted with grief, and a family, which might have been happy, were all made to drink deep of the cup of affliction.

THOMAS FUNDERSON.

Huntington, Con. Dec. 24, 1819.

#### THE THEATRE.

Mr. Willis.—It will be recollectcd by your readers, that a few years ago, the Richmond Theatre was burnt, and in it, more than two hundred of those who were fond of its amusements. This awful event, as described by the editor of a paper there, and by a father whose daughter was consumed, in a letter to Mr. Clay, the Speaker of the House of Representatives, whose daughter was also consumed, produced a deep impression (would it had been more lasting) on the minds of all those who read the account of that awful calamity. On the minds of those who saw the indescribable scene, the effect was indicated by the manner in which they spoke and wrote concerning it; by the resolution in town meeting, that the church should be built on the ground where the theatre stood; by the resolution that all the stores and shops should be shut; that all the citizens should wear the badges of mourning; and that no scene of amusement should be exhibited in Richmond, during the succeeding four months. On the minds of those many thousand miles distant, the effect was scarcely less; and in England a “Tract entitled the Richmond Alarm,” was printed, that if possible, the impression of this event might be permanent. The receipt of this Tract from the London Religious Tract Society, has suggested to the Committee of the New-England Tract Society, the thought of reprinting it, that if possible, in this country the memory of that event may be lasting. The Tract will be printed on four pages, in an edition of six thousand copies, containing the description of the fire, and the letter to Mr. Clay, with a few reflections, as soon as any one who is able, will forward twenty dollars, the sum necessary to print it, to the Treasurer of the Society for this specific object.

L. D.

#### UNITED BROTHERS.

Extract of a letter from the Rev. Mr. Martineau, Minister of the Congregation of the “United Brethren,” in New-York, to Rev. Mr. Storrs.

NEW-YORK, Nov. 30, 1819.

Rev. and dear Sir.—By favor of the Rev. Dr. Morse, I have the pleasure to send you a copy of the latest accounts relating to the Missions of the United Brethren among the heathen, which I received this week from London. The accompanying preface to Vol. VII. in a separate number, gives a general idea of the present state of our Missions in every respect. You will see therein how we are circumstanced as to the means of supporting them. In time of need God has raised up many friends in England and Scotland, through whom our main help has been derived. It seems too that God is more and more granting us the like aid in this country; for which we who live here in particular, feel very thankful; as the support of our Missions every where, is equally the concern of our brethren and sisters wherever they reside. For the kind share which the Boston Recorder, and the “American Board of Commissioners for Foreign Missions,” have manifested in our concerns, we feel much obliged.

We cannot, in our day at least, expect that collections should be made in this country for our object, any thing like what a Dr. Chalmers has presented to us from Edinburgh, Glasgow, &c.; but, through the leading of our dear Lord, something may perhaps soon be done in the same way here also, through our friends in different places.

I remain, most truly, Rev. and dear Sir, your’s

in our common Lord. B. MORTIMER.

[We shall not fail to furnish our readers in one shape or another, with the important facts contained in the documents here referred to. And we sincerely hope they will serve to awaken the

attention of the pious in every denomination, to the labors and wants of this peculiar body of Christians. Their sacrifices of peace, health and life—their quenchless zeal, unconquerable perseverance, are without a parallel in the history of Protestant Missions. supreme devotion to the cause of Christ, we are persuaded that from this as well as every other countries, they will then retire with view, than to bring men of every clime, and every name, to the foot of the cross; and that they have pursued with astonishing success.

Any donations that may be made to the Society, may be left with the Publisher of the Boston Recorder, by whom they will be acknowledged and transmitted without delay to Rev. Mr. Martineau.

#### BOSTON RECORDER.

SATURDAY, JANUARY 22, 1820.

“Memoir of Mrs. Sally Forman, who died early, Mass. July 31, 1817, aged 78.”—It is owing to some unfortunate singularities of taste, to obstinacy of prejudice, & ignorance, that we know not—but such is the fact, rarely lay our hands on a single volume of “Memoirs” which have succeeded in publication of the inestimable sketch of Rev. Mr. Newell,” without wishing that they had confined to the circle of friends, and for the edification of those who would have prevented the contact with the question, “are these things to be done?”

The reader may wish to know the cause of her grief, which made her appear thus inconsolable. She had a daughter, a youth of about 17, whom she greatly doted, and who was, no doubt, too much the idol of her heart. In the eyes of her mother, at least, she was the fairest flower of the forest, and had she early been taught to fear God and to keep his commandments, she might have been a comfort and support to her through life. But it was her lot to live where the worship of God was but very seldom attended, and where the Sabbath was scarcely known, except to be profaned.

Scriptures and the advancement of learning thro' the whole mass of the population.

A new weekly Newspaper is also proposed in London, under the title of "the Christian Reporter," of political, literary, scientific, and miscellaneous intelligence. The great object, is to counteract the infidel doctrines and traitorous designs, by which the institutions and laws of the country are at present assailed, and to gratify that Christian public who recognize principles to which mere men of the world are strangers, and who judge of public events by a different and higher standard.

We observe with pleasure that the "waste places" of Zion in England are engaging the attention of the churches in that country, and that exertions are making there by the pious, similar to those of our Domestic Missionary Societies. Considerable collections have recently been made for this purpose.

We have seen a letter from a gentleman in Byfield, near Newburyport, which mentions that there is a considerable religious attention in one of the Schools in that parish. Many are deeply impressed, and several profess to have a hope.

Great solemnity is apparent at the meetings, but no irregularity.

"What shall I do to be saved," is a momentous question. "Believe on the Lord Jesus Christ," is the solemn reply. But how rarely is the question proposed—how lightly is the reply regarded! Who, but wishes to be saved from the wrath to come—to enter the kingdom of heaven—to spend eternity in the society of the blessed! Yet alas! how few believe, obey, and love! how few go to the Cross of Christ, and learn of him—how few throw aside their own righteousness, and rely on the only name given under heaven, whereby any can be saved! And none others shall escape the wrath of the Lamb; none others shall enter the kingdom of heaven. To the law and the testimony be the appeal—Reader! "Search the Scriptures."

A correspondent suggests the following query, to which, if an able answer is received, it shall have a place on our pages—

Quere—is it the better way on the whole for our Religious Education Societies to give money to their Beneficiaries, or loan it to them?—

Wednesday Morning Lecture, Essex-Street.

Next Week, Rev. Thaddeus Pomroy, of Randolph, to preach. Subject, "Innability of Truth."

President Appleton's Addresses.—Proposals for publishing by subscription, the Addresses of the late President of Bowdoin College, delivered at the annual commencements, from 1808 to 1816, have been issued, and are to be found at the principal bookstores in town.

MINISTERIAL LIBRARY.

Letter received by a gentleman of this town, dated Brookfield, Jan. 6, 1820.

Dear Sir,—Our Ministerial Library, to which you so obligingly lent your aid, and took an interest when here, has increased a little. The catalogue has risen to some more than a hundred volumes. Still there is room. Our association of ministers is large, and most of us are indifferently supplied with books, and our salaries are small. We are greatly desirous of remedying the inconvenience we experience, and if it may be, from the liberality of generous patrons, to make a respectable collection of religious, literary and scientific works, which will be not only for our own great benefit, but will be lastingly serviceable to those who may come after us. Your friendly attention we have already experienced, and thankfully acknowledge. And as we know that you are not inclined to be weary in well doing; we have taken the liberty to request a continuance of your favor to our rising luminary. I hope our little library may increase to the size, that it will shed a salutary and lasting light. We wish above all things not to be troublesome; and you should judge proper, we should be very thankful for your kind assistance and good word, in promotion of a very useful object, which we have much at heart. If in your intercourse with your numerous acquaintance and friends, you should find those, who, upon the mention of our ministerial library, shall be disposed to favor our design, by the bestowment of some volumes to it, we should hold ourselves much obligated to you and to them. I am, dear Sir, with much esteem, your obliged friend and servant, MICAH STONE.

The Standing Committee of the Association, in behalf of the whole body, cordially unite with the Librarian, in the sentiments expressed in this communication.

JOHN FISKE,  
THOMAS SNEEY,  
ELIAKIM PHELPS, Com-  
mittee.

Academy in Atkinson, N. H.

A Society has been formed in this place for the education of pious, indigent young men for the Gospel Ministry. Should any of those young gentlemen who are beneficiaries of the American Education Society deem it expedient to resort hither for education, their clothes will be kept in repair, and some pecuniary aid will be afforded them from this Society. Every exertion will be made to facilitate their progress in science and piety. The worship of God is devoutly observed on the Sabbath and Thursday evenings, religious meetings are held. This Society most earnestly solicited the charitable attention and patronage of the friends of religion, as the smallest donation will be gratefully acknowledged. It has pleased God already to bless the labors of some pious youth of this Institution for the salvation of the souls of others, while the thanksgiving of many a brother may come to them freely and unfeignedly, as enquirers after the way of salvation. Rev. Messrs. Adam, Carey, and Yates are alive half a year alternately, for purposes of instruction as well as public preaching.

The Agent of the New-England Tract Society, acknowledges the receipt of twenty dollars from the Ladies of their respective congregations, to constitute as life-members, the Rev. C. W. Milton, Rev. Luther F. Dimmick, of Newburyport; Rev. Rufus Bailey, of Norwich, Vt.—\$24, 21 from Ladies of Dr. Dana's parish—\$10 from the Female Bible Tract Society of Newburyport—\$6 from Ladies of Rev. Mr. Milton's parish—\$3 from Friends, to print "Little Henry and his Bear," in the form of a Tract. \$72 more are wanted to accomplish the object of this last donation—and then this interesting little Narrative, which has been sold for 25 cents a copy, will be sold for 24 cents, & thus be put into the hands of thousands.

Louis DWYER, Agent.

"The Tract entitled a "Persuasive to Public Worship," was lately put into the hand of a young woman of Holliston, Mass. who acknowledged it as the means of her conversion."—The latter from which the above is copied contained a Donation of two dollars, to the N. E. Tract Society, from a "Friend to the Redeemer's Cause."

### EMPLOYMENT FOR THE POOR.

Among the numerous Societies, which have been established for the relief of the indigent, none appears calculated to produce a permanent change in their situation. Gratuity aid, while it affords but a transient support, offers no stimulus to exertion, and when the temporary supply is exhausted the unhappy sufferer is again reduced to want, or to the degradation of beggary. The best means, no doubt, of affording the class a regular subsistence is to give them employment. It has therefore been thought desirable to form a Society for this purpose. A very extensive scheme will not be attempted at the commencement; the present design is simply to provide work for the female poor, which will be deposited in the hands of a capable and faithful agent, who will conduct the business under the direction of the proposed Society. This plan will be put in operation as soon as the annual subscriptions, with the interest of the donations, shall amount to five hundred dollars. As the virtue and comfort of this less fortunate part of the community is a subject of deep and universal interest, this public notice is given that those Ladies, who are disposed to afford their aid to this important object, may have an opportunity of seeing a fuller development of this plan, by calling at Miss Bent's, No. 56, Marborough-street, where a subscription paper is lodged. Gentlemen who are disposed to favor this design by donations, or any other assistance, are referred to Col. Jos. MAY.

[Communicated.]

Extract of a letter from a gentleman in Connecticut, to his friend in this town:—"A paper was lately circulated to obtain subscriptions for the purpose of procuring a Stove for our meeting-house. It met with a very liberal reception, and about \$200 were subscribed, when about \$50 only need be collected to equal the expense. We tried it for the first time the last Sabbath, and were much comforted by it." The parish of not more than an average population, and where such an undertaking would be no more likely to be accomplished with ease, than in three-fourths of the parishes in New-England.

[Communicated.]

The Rev. GRANT POWERS, of Haverhill, N. H. (South Parish,) gratefully acknowledges the liberality and charities of his parishioners, viz. To himself and family in provisions, clothing, and furniture, the last 13 months, \$250 to the N. H. Bible Society, 78 To assist pious indigent young men in acquiring an education for the ministry, 55 Together with a considerable amount of wearing apparel.

To the Board of Foreign Missions, 11 To the "Society of Boston and vicinity for promoting Christianity among the Jews," 73 To the encouragement of Sabbath Schools in this Parish, 34

A gift from the Ladies on the present new year, to constitute their pastor a life member of the Amer. Education Society, 40 Total, \$541, 00

This amount has been realized from about 50 families, a great proportion of which has been raised by the benevolent exertions of females.

[Communicated.]

The inhabitants of Northampton, at no distant period, were presented by the Hon. Ebenezer Hunt, with a set of plates for the pulpit, & a Baptismal Vase of silver for the altar.

Very recently their former fellow townsmen, John Tappan, Esq. of Boston, has presented them with a pair of large and convenient Church Stores, with the necessary apparatus.

There are something exceedingly delightful in such acts of generosity; and our pages are never devoted to better purpose, than in recording them.

[Northampton Gazette.]

At the Monthly Concert of Prayer in the principal village of Concord, N. H. there is a contribution. Professors of religion, in other districts of the town, also meet for prayer in the evening of the first Monday in each month, and although they do not have a contribution, yet some of them bring or send a contribution, to this village. The manner in which this is received, is as follows:—Three charity boxes stand upon the table, with a label on each, one for the Education Society, one for Domestic Missions, and one for the Education of Heathen Children. The box for the Education Society receives the largest contribution. By a vote of the church, a pious youth who is now in a course of education to prepare for the gospel ministry, receives the benefit of this charity. Something more than forty dollars has been collected in this way, since last February. It is believed, that christians may contribute a trifle even in a month, for such pious uses, greatly to their own satisfaction. It is not to be hoped, that their prayers will be more acceptable, when they are accompanied with a small offering to repair the desolations of Zion?—*Observer.*

The Amherst Bible Society, and the Amherst Female Charitable Society, held their annual meetings on Saturday last, the 25th December. By the Report of the Directors of the Bible Society, it appears that after supplying its members with Bibles for distribution among the destitute, in their neighborhoods, there remained a surplus in the funds, of \$24—which, according to the constitution of the Society, must be paid over to the American Bible Society, through the County and State Auxiliaries.

The Female Society appropriate their funds to the purchase of tracts for distribution, or for other charitable purposes, at the option of the donors, chiefly to Education for the Ministry.—ib.

North-Western Missionary Society.

A Society has been formed at Cincinnati, Ohio, entitled the North-Western Missionary Society, composed of male and female members, of all denominations of Christians. The object of the Society is to employ missionaries to preach the gospel to the poor and the destitute; at home and abroad, as God may give ability and offer opportunity. Here Christians of different denominations are uniting against the common enemies of Christianity, and in promoting the grand and momentous interests of vital and practical religion.

Between six and eight hundred dollars have been subscribed towards raising funds for this Society. The board of managers have determined to employ a Missionary, as soon as they can find a suitable person.—*Religious Intelligencer.*

AMERICAN BIBLE SOCIETY.

The sum of \$2639, 70 cts. was received by Mr. Wm. W. Woolsey, Treasurer of the American Bible Society during the month of December. During the same period there were issued from the Depository of the Society 3436 Bibles and 2413 Testaments. The following are noticed among the donations:

Rev. Daniel Chaplin, D. D. Groton, Mass. from the females of his Society, by Jeremiah Evans, Esq. Boston, \$30—Rev. Broughton White, Washington, N. H. from the Female Cent Society of that place, by the same, 30—Rev. Leonard Woods, D. D. Professor in the Theological Seminary, Andover, Mass. his own subscription, by the same, 30—Vermont Bible Society, Jethudan Loomis, Esq. Secretary, 400—Robert Barclay, Esq. of—county, of Surry, England, by Hon. Elias Boudinot, 100—Female Auxiliary Bible Society, of New Haven, Conn. by Mrs. Hannah Whiting, Treasurer, 100, 36—Hampton, Mass. Bible Society, by Daniel Bonetec, Treasurer, 2d donation this autumn, 140—Mr. Andrew Bigelow, Medford, Mass. intended in part to constitute him a director for life, 100.

No question was taken. The debate will be resumed to-morrow. Adjourned.

[On the subject the *National Intelligencer* says, "The debate on the Missouri question has at length commenced in the Senate; and absorbs so much attention that until it is indefinitely settled, it may almost be said, that no other business will be done in Congress. Never were the galleries and lobbies more crowded. The report of the debate will be commenced on Tuesday next." Friday, Jan. 14.—The Senate resumed the consideration of the subject of the Maine bill, (as proposed to be amended by adding Missouri to it,) and the proposition by Mr. Roberts, to recom-

Sabbath Schools.—The Legislature of Maryland has appropriated to the Baltimore Female Union Society for the promotion of Sabbath Schools, the sum of two hundred and fifty dollars, for the year 1820, and annually thereafter the sum of one hundred and fifty dollars, out of the School fund belonging to the City and County of Baltimore.

Washington City Sabbath School.—A writer in the Village Record says, being on a visit to Washington City the other day, and invited to attend the Presbyterian meeting near Capitol Hill, I was much interested with the appearance of their Sunday School. Arriving at the house little before the time of worship, one of the teachers was engaged in prayer. There was a group of between two and three hundred little souls, who listened with great attention and pretty behavior to the earnest supplications of the good man, for their temporal and eternal welfare.

The clergyman, Mr. Post, gave an excellent discourse, adapted to the subject, from the text, "Suffer little children to come unto me," &c.

Indeed, the full congregation, excellent psalmody, pious manner, respectful attention, and above all, the flourishing state of the Sunday School,

was very much calculated to impress a stranger more favorably as to the state of morals in our capital, than general rumor would make it.

### INLAND NAVIGATION.

It has been ascertained, that there is a water-communication, between Lake Michigan and Illinois river; this is an important discovery, as it establishes the fact, that when the Grand Canal connecting the Lakes with the Hudson, shall be opened, there will then be effected a complete route of internal navigation, or boating, from New-York to New-Orleans.—*Gaz.*

### INOCULATION FOR THE PLAGUE.

A Spanish physician named Don Seraphim Salas, having obtained permission from his government to try experiments in inoculating for the plague on some Spanish deserters, he selected fourteen, who were all inoculated with virus, taken from the plague sore of those persons on whom the disorder had assumed the utmost degree of malignity. They each received twelve pricks of the lancet in those parts of the body where the plague usually appears.

Oil of olives was administered to them internally and externally. In a very short period, a part of those operated upon experienced some slight attacks, and little sores were observable on different parts of the body. In a few days they were all restored to health. It is to be hoped that this kind of inoculation will prove as successful as that for the small pox.—ib.

### THE ISLAND OF CUBA.

Is 700 miles in length, and 70 in breadth. It has a superficial content of 49,000 square miles, which is equal to the size of England and Wales put together.—It lies in the mouth of the gulf of Mexico, stretching from east to west. A range of mountains runs through it in the same direction.

Although situated within the tropics, the breeze from the sea and the height of the mountains give it a healthy climate, and make it a very delightful residence. The population of the Island is 350,000 souls. Its chief production is coffee, of which it could raise an immense supply, but the indolent Spaniards have not put the hundred acres under cultivation. The port of Havana is one of the finest in the world, capable of containing a thousand ships at once, and so narrow at the entrance, that not more than one can enter at a time. The city contains a population of 25,000 souls.—ib.

The great Ox, fattened by Mr. Luke Fiske, of Waltham, which gained the first premium at Brighton, has been slaughtered, and the beef exhibited for sale. The weight of the parts is as follows: fore quarters 482 and 477 lbs; hind 407 each; hide 159, tallow 305—total, 2237 lbs.

At Moultonborough, N. H. the meeting house & several barns, were blown down on the 29th ult.

On Sunday week last, the house of Mr. David Keezer, of New-Charlestown, (Me.) was consumed by fire, with all its contents.

MASSACHUSETTS LEGISLATURE.

[The Message of the Governor, presented at the opening of the session, will be found in the last page of this paper. The following are the most important subjects which have yet been acted on:]

The Senate proceeded to the Chamber of the Representatives to form a Convention, for the election of a Counsellor in the room of the Hon. Mr. Starkweather, resigned. The Hon. George Bush of Springfield, was chosen.

The Commissioners of the Land Office reported a list of all the grants of new Lands, in Maine, which have not been located, with the times within which the locations were to be made, in compliance with an order previously passed.—[On the 7th of January, 1813, it appears by the list that nine and one-half townships (each township containing 23,040 acres) have been made since the year 1803, to the Derby Hollow, Williams, Farmington, Amherst, and Berkshire Academies, to the towns of Plymouth, Taunton, and Raynham; to the Proprietors of Sandy Bay Pier, to the Saco Free Bridge, to Dutton's road, & other corporations and individuals.]

### WILLIAMS COLLEGE.

The petition of the President and Trustees of Williams College, praying to be permitted to remove from Williamstown to Northampton; and a memorial of the inhabitants of Williamstown, opposing the prayer of said petition, were read, and committed to the Hon. Messrs. Horatio and Adams, Messrs. Sullivan, Lewis, of G. Moses, and Williams, of N. Bedford.

At Dartmouth, Capt. Joshua Jones, 51; Miss Ann Prescott, 40.

At New-Haven, Mrs. Jane Stafford, 39; Mr. Lemuel Hotchkiss, 22; Mr. Asa Austin, 73; Mrs. Olivia Sherman, 37.—At Hebron, Mrs. Peggy Dow, wife of the Rev. Lorenzo Dow, aged 37.—At Haverhill, N. H. Mrs. McFarland, 74.—At Providence, Miss. Sarah Angell, 59.—At Newport, Mrs. Hannah C. Hazard, 25; Capt. Samuel Collins, 83.—At Portland, Miss. Elizabeth J. Vaughan, 45.—At North-Falmouth, Ruth Peabody, 93.—At New-Gloucester, Mrs. Sarah Johnson, 52.—At Biddeford, Rev. John Fairfield, 83.—At Saco, Miss Lydia Patterson, 20.

In Boston, Miss. Hannah B. Bassett; Capt. Samuel Prince, 54; Mrs. Mary N. West, 26; Mr. Charles Lenox Sargent, 41; Mr. Abel Reed, 40; Mr. Joseph Bright, 50.

The total number of deaths in Boston, from the 31st Dec. 1818, to 1820, was One Thousand and Seventy—113 of which died in the month of Sept.

—174 of Consumption—108 of Typhus Fever—29 Old Age—147 Infantile Diseases—89 still born—and 192 of diseases unknown.

A communication from J. W. Webster, physician to the Boston Alms House, states, that the whole number of persons admitted into the Alms House the past year has been 1399—of these 405 have been subjects of Medical treatment. Between Jan. 1st, 1819, and May 16th, 1819, there were 93 patients, of whom 26 died—32 were cured and discharged—35 remained in the hospital, on the 16th of May, when the resignation of my predecessor took place: Subsequently we received 312 patients—since the latter date, there have been 347 patients, under my care, of these 88 have died—194 been cured and discharged—and 65 remained on the 1st of Jan. 1820. From this statement it appears that the whole number of deaths in the Alms House has been 114 the past year. The deaths since May 16th have been occasioned by the following diseases: Old age 13—Consumption 19—Fever, 14—Siphilis, 2—Chronic Diaptyer, 2—Cholera Morbus, 1—Diarrhea, 3—Intemperance, 9—Disease of the heart, 1—Apoplexy, 4—Accidents, 3—Dropy, 2—Palpitation, 1—Strangulated Hernia, 1—Suicide, 1—Brought to dying, 2—Still born, 2—Infantile diseases, 8—Total, 88.

### INFORMATION.

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## POET'S CORNER.

Extract from the Address of the Carrier of the Ontario, (N. Y.) Repository.

## MISSIONARIES.

"Hail, Pilgrim! thou, who endimy'd  
At scenes of peril'd darkest shade;  
Can'st suffer life's endearing ties,  
For Christian virtue's high emprise—  
Bend thy bold march across the deep,  
To rouse pagan world from sleep;  
And there, the' shock'd by every ill,  
Labor in fearless freedom still:  
May Heav'n thy daring steps defend,  
Friend of the wretched who has no friend;  
Prosper the cause of truth in thee,  
The herald of its jubilee—  
And when thy toils and pains are o'er,  
Receive them to be bruis'd no more."  
"And thou, fair maid, whose gentle form,  
Seems less design'd to meet the storm;  
Thou, who wert plann'd for milder arts,  
Than bearing life to heathen hearts—  
But who uncurb'd by nature's voice,  
Can'st spurn the right of happier choice—  
To home—to country—sigh farewell,  
For climes were sin and sorrow dwell—  
Around thy path my vict'ry shine,  
And more than angel bliss be thine."

## MASSACHUSETTS LEGISLATURE.

Thursday, January 13, 1820.

At 11 o'clock, Mr. Bradford, the Secretary of the State, came in and delivered from his Excellency the Governor, the following

## MESSAGE:

Gentlemen of the Senate, and  
Gentlemen of the House of Representatives,

In taking a survey of the present condition of the people of this Commonwealth, we find abundant reason for thankfulness to Almighty God, for the smiles of his Providence in continuing to us the blessings of peace, of general health, and of civil and religious liberty. The seasons of the past year, have been uncommonly favorable to vegetation, and our land, under the influence of improved cultivation, has yielded a rich increase. Many branches of important manufactures, though laboring under discouragements, have reached a high degree of respectability. Through the medium of the several agricultural societies, and other correct sources of information, we learn, with satisfaction and pride, that the manufactures of the State are rapidly increasing; and that, adapting themselves to the wants, the habits, and the circumstances of society, they are becoming, what is indispensable for their support and permanence, objects of the people's partiality and choice. This important subject is now before the National Legislature: And from their liberal and enlightened views, we may rest assured that every degree of encouragement will be afforded to that branch of national industry, not incompatible with the interests of the whole community. Those branches of manufactures connected with national defence, merit pre-eminent regard; and it would yield the highest satisfaction to the citizens of our country to learn, that competent provision was made for manufacturing all the essentials for the military defence of the nation. Partiality in this item of expenditure might prove more dangerous than profusion.

If, in some of the great departments of active and lucrative pursuit, especially navigation and commerce, many of our fellow-citizens are suffering depression and embarrassment, our regret is tempered by the reflection, that those evils are partial, and constitute a part of the price of the general peace of the world; a peace, which, as it restored to nations their rights, and to individuals their occupations, compelled in each a reliance on their own respective resources. The transition of nations from a state of war to peace, must always prove disastrous to numerous individuals. At the termination of the late protracted war more especially, in the course of which the habitual pursuits of a large proportion of the people of the commercial world had been suspended, and they either induced by patriotism, urged by hunger, or forced by power, were driven into the ranks as soldiers, extraordinary changes in the condition of individuals must have necessarily happened. Circumstances, however, exert a salutary influence on nations and individuals. The tranquility of peace diminishes the incitements to uncalculating enterprise, and induces those habits which ensure the highest degree of general prosperity and happiness.

The restoration of the relations of peace is not chargeable with all the deep embarrassments visible in the United States. They are domestic and referable to a spirit of bold and unbounded adventure, generated and elicited by specific causes. Over trading has been wrongfully accused of producing the mischief complained of. It does not reach the origin of the evil. The facility of commanding funds, at once the incentive and the instrument of speculation, has been the primary source of our deepest calamities. No conceivable occurrence could have more completely cherished that passion, than the sudden and profuse creation of capital. And it is not to be concealed that numerous Banks, in various sections of the United States, have been established, and allowed, or have assumed the dubious privilege of issuing bills to an indefinite amount, without the means or the obligation to meet the payment of their paper in specie on demand of the holder; and have been governed, not by the sober maxims of a judicious political economy, nor the dictates of a discriminating self-interest; but by the spirit of legalized monopoly, and the insatiable cravings of inordinate speculation.—The over trading, and the immense profusion of foreign products and manufactures, with which seaports are surcharged, are among the unavoidable consequences of a redundant currency, and trading on fictitious capitals. It is not incredible, however, that evils of domestic origin have been aggravated by a relaxation of the monetary system of another nation, whose merchants and manufacturers, intimately connected with our own, from parity of causes, have suffered similar effects. The laws of currency and exchange are immutable; and a profusion of paper will every where produce disastrous results. Besides its inherent tendency to produce pecuniary disappointment and distress, it leads to habits of dissipation and extravagance; and to most of those vices which dishonor society, and overwhelm individuals in ruin.

Although many of the citizens of this State, who are engaged in navigation, manufactures, and commerce, have participated in the common disasters of the times, we have reason for congratulation that their misfortunes have been comparatively light, and have usually arisen from contingencies beyond their control.—Confidence between man and man is strong and active. A spirit of industry, stimulated by a laudable pride of self-dependence, is every where apparent. The credit of the State is unimpaired; and our banking establishment, founded on the stable principles of justice, and administered with an honorable reference to the principles on which they are founded, facilitates the operations of all the great departments of fair enterprise and industry; and, furnishing a medium more convenient than silver and gold, always convertible into coin, the labors and products of agriculture, are solicited by an equable and competent circulation. May the time soon come when all the American people shall entertain an unwavering belief, that no partial means can cure, no temporary expedients relieve the embarrassments of the times; but that their ultimate removal must be sought in the power of just laws & virtuous habits.

In pursuance of the Act passed at the last session, "relating to the separation of the District of Maine from Massachusetts Proper, and forming the same into a separate and independent State," all the returns of votes received at the Secretary's Office, conformably to the second section of said Act, were opened & examined as therein required. Upon counting the votes given in on the question of separation, it appearing that the number of votes in favor of the separation of said District, exceeded the number of votes against it by and surpassing the number specified in the said second section; the result was made known by proclamation, and the people of the said District were therein called upon to choose Delegates to meet in Convention, for the purposes, and in the manner expressed in the said Act. The history of the subsequent progress of the separation, and the result of the doings of the Convention, and of the people, on the subject of a Constitution of Government, it is not in my power at present to lay before you. But from a communication which I have received from the Hon. WILLIAM KING, President of the Convention, dated the 7th inst: a copy of which will be herewith presented to you, I presume I shall shortly be enabled to do it.

The connection that has subsisted between Massachusetts and the District of Maine, commenced at an early period of their history. But until the year 1692, their union was anomalous and interrupted. The promulgation of the Charter of William and Mary, comprehending both sections of country, united them under one government; and from that period to the present time, the connection has been uninterrupted, maintained to mutual satisfaction and advantage. The time of separation however is at hand.—Conformably to the memorable act of June 19th, 1819, the 15th of March next will terminate forever the political unity of Massachusetts Proper and the District of Maine. And that District, which is "bone of our bone, and flesh of our flesh," will assume her rank as an independent State in the American Confederacy.

To review the transactions which have immediately preceded and effected the separation, and to recollect the spirit of amity and mutual accommodation, that has distinguished every stage of its progress, must be truly and lastingly satisfactory. It is at the same time highly gratifying to every friend of republican government, to observe the unanimity and disposition to mutual concession with which a Constitution, founded on the broadest principles of human rights, has been formed and adopted.

That the District of Maine was destined to Independence, has been long foreseen and acknowledged. But it has been delayed until her internal resources and her capacity for self-government being fully developed, public opinion, emanating from a competent and increasing population, decidedly invoked a fulfillment of her destination.

Having yielded my assent to the Act of Separation, it remains for me to obey the impulse of duty, as well as of personal feeling, by acknowledging to the Gentlemen of the District who have been particularly associated with me, either in the civil or military departments of government, the able support, which, on all important occasions, they have readily afforded—and to the Citizens of the District generally, the candor, liberality, and respectful attention I have experienced in the discharge of my official duties.

My Fellow Citizens of the District, who have now, for the last time, united their counsels in the deliberations of the Legislature, will accept my devout wishes for their individual happiness, and for the peace, the honor, and prosperity of the new Republic.

In advertizing to the separation of Maine, we are necessarily led to consider the effects of that session on the Government of Massachusetts.—The Constitution was not only the product of the united wisdom of the two great sections of country known as Massachusetts and Maine; but the provisions of it were designed to apply to the circumstances of both. Accordingly, in apportioning the number of Counsellors and Senators designated by the Constitution among the several districts, Maine has ever had assigned to it a constitutional proportion: And the Act of February, 1814, constructed on this principle and now in operation, entitles the Eastern Districts to nine Counsellors and Senators. It would be unnecessary for me to remark that the act just mentioned, and the additional one of February, 1816, will require modification.

In meditating, however, on this subject, we are led to extend our views beyond the single question of modifying the first branch of the Legislature, and to inquire whether considerations affecting the interests of the people, as connected with the future operations of the Government, will not, at the present time, call for at least a partial revision of the Constitution? The great outlines of the Constitution were indeed drawn by masterly hands; and in its general principles, is little, if at all, susceptible of improvement. Waving therefore every thing relating to the declaration of rights, and to the definitions of power, as vested in different departments, it would not be wonderful if some of the numerous details of a system of civil policy, intended to act upon, & to protect the diversified interests of people spread over a vast extent of territory, should fail, in their practical adaptations, to a more limited sphere of action. Nor should it be thought a singular exception to the liableness of every human composition to misconception and abuse, that a Constitution of Government, framed in the midst of the war for Independence, should, after the lapse of forty years, be found capable of amendment. The wise and faithful framers of the Constitution were sensible of danger from this source: And all the checks established by that instrument are designed to guard the purity of its republican character, against the mistakes of public agents, as well as the misuse of power.

The indefeasible right of the people "to institute government," and "to reform, alter & change the same; when their protection, safety, prosperity, and happiness require it," is distinctly asserted in the bill of rights. But the constitution contains no provision for a revision after the year 1795. Yet as the legislative power extends to every object that involves the good and well-being of the Commonwealth, which is not specifically excepted, we may infer the right and duty of the Legislature to submit to the consideration of the people, either the general question of revision, or such propositions for particular amendments, as they shall judge to be most promotive of the public good. The inference from analogy, arising from the provisions of the 10th section of the 6th chapter of the constitution, seemed to favor the idea of limiting the power of the Legislature to submit, primarily, the general question only to the people. But as that article was designed for the particular case, of a revision in the year above mentioned, it does not seem reasonable to conclude that the general power of the Legislature, can be abridged by that specific provision.

I have been thus particular in expressing my views of the constitutional doctrine of amending the constitution, from a persuasion that an occasional recurrence to first principles, tends to preserve the purity, and to maintain the strength of a republican system of government; and from a corresponding sense of obligation on my part, to present the same, on the present occasion, to your consideration. The subject, gentlemen, is constitutionally in your hands; and I feel entire confidence, that your deliberations on this, and every other subject, will be guided by wisdom, and result in the best good of the Commonwealth.

To carry into effect the benevolent intention of the Legislature, agreeably to a resolve of the 19th of June last, "respecting the Deaf and Dumb," measures were immediately taken to give publicity to the same, and to require, that

application should be made in writing, and directed to the Secretary, by the parents or guardians of such persons as were entitled to the benefits of the resolve. Immediately after the expiration of sixty days, the attention of the Council was invited to this subject; and such arrangements were made as to designate twenty of the applicants, who appeared to possess the prerequisites for admission into the Asylum at Institution, pointed out by the government of that Institution, to be placed under their care. From the several documents, relating to this business, you will perceive the course pursued in adjusting it.

The Report of Mr. GALLAHER, dated the 1st of the present month, contains information relating to the individuals, who are now at the institution.

From an examination of the documents, and further reflection on the subject of the Deaf and Dumb, a review of it may be thought advisable, more especially in reference to protracting the term of education, as suggested by the trustees of the asylum; to increasing the number of Beneficiaries, and to devising means for rendering the talents and acquirements of those who are educated at the public expense, in as high a degree as practicable, useful to themselves and others.

During the recess, I received from the Governor of the State of South Carolina, a communication containing the proceedings of that State on the subject of the amendment of the Constitution proposed by the State of North Carolina. Likewise, a communication from the Governor of the State of Pennsylvania, containing a proposal of the Legislature of the State, to amend the Constitution, so that Congress shall make no law to erect or incorporate any bank or other monied institution, except within the district of Columbia. These communications will be laid before you by the Secretary.

At the usual period in October last, the Visitors of the State Prison visited and examined the condition of that institution; and had the satisfaction to find marks of vigilance among the officers, and the appearance of diligence and good order in the several departments. The report of the Warden and the Surgeon of the establishment, together with sundry other documents, will be laid before you by the Secretary.—He will at the same time present the return of the Ordnance and Ordnance Stores, made by the Quarter Master General. JOHN BROOKS.

## OBITUARY.

For the Boston Recorder.

Died, in Arundel, Dec. 21st, 1819, Mrs. ABIGAIL, consort of Capt. Oliver Walker, aged 29.

The writer of this, being personally and intimately acquainted with Mrs. Walker, for something more than three years last past, wishes in justice to the deceased, and to surviving relatives, and the cause of religion, and in order to correct any erroneous impressions already made, to present to the public the following notice.

In respect to Mrs. W. in early life, nothing can here be said, because the writer knows nothing, excepting that she possessed a disposition naturally kind and affectionate, and maintained what is customarily called a good moral character.

About three and an half years since, the important concern of religion arrested her attention; her mind soon became plainly and powerfully wrought upon by the Spirit of God. She perceived something of the holiness and extent of the divine law, and the wickedness of her own heart and life. She was convinced of her lost heart and life. She was converted, as a rebel against God, her consequent need of that help which divine wisdom and benevolence had laid on the Lord Jesus Christ. Through the enlightening operation of the Heavenly Teacher, she was enabled to discover the willingness of that blessed Saviour, to deliver her from merited and endless ruin, and bestow upon her that gift, without which she felt that she was forever undone—the pardon of sin. Her heart hitherto unwilling to consent to the terms of salvation as proposed in the gospel, was now brought, in the view of Christian charity, to a cheerful surrender of itself to God, & made sweetly willing to accept of Jesus Christ and the blessings of his grace as a free and unmerited gift. This she felt and acknowledged to be the result of the sovereign grace of God, and not in any measure in consequence of what she had done, or could do. So far from laying any claim to the mercy of God, she felt herself to be an unworthy and dependent sinner, deserving only the uninterrupted and eternal wrath of her offended Maker. From this period she was a firm believer in the great & fundamental doctrines of the Holy Scriptures; the entire depravity of the natural heart, and the necessity of its renovation by the Holy Spirit, in order to the enjoyment of the favor of God, and that this great change can be effected only by the sovereign grace of the Most High; and according to his free and electing love; her great atoning sacrifice was the Lord Jesus Christ:—this Lord of Glory was the professed foundation of her hope. In him she delighted, and bestow upon her that gift, without which she felt that she was forever undone—the pardon of sin. Her heart hitherto unwilling to consent to the terms of salvation as proposed in the gospel, was now brought, in the view of Christian charity, to a cheerful surrender of itself to God, & made sweetly willing to accept of Jesus Christ and the blessings of his grace as a free and unmerited gift. This she felt and acknowledged to be the result of the sovereign grace of God, and not in any measure in consequence of what she had done, or could do. So far from laying any claim to the mercy of God, she felt herself to be an unworthy and dependent sinner, deserving only the uninterrupted and eternal wrath of her offended Maker. From this period she was a firm believer in the great & fundamental doctrines of the Holy Scriptures; the entire depravity of the natural heart, and the necessity of its renovation by the Holy Spirit, in order to the enjoyment of the favor of God, and that this great change can be effected only by the sovereign grace of the Most High; and according to his free and electing love; her great atoning sacrifice was the Lord Jesus Christ:—this Lord of Glory was the professed foundation of her hope. In him she delighted, and bestow upon her that gift, without which she felt that she was forever undone—the pardon of sin. Select Hymns alone; or with Select Harmony (a portable book for Singing Schools) alone, in new and improved edition.

SAMUEL T. ARMSTRONG, No. 50 Cornhill, Boston, would inform his friends and the public, that he has just published, new and improved editions of the whole of Dr. Watt's Psalms and Hymns, [entire] and the Select Hymns added; with Dr. Watt's Psalms and Hymns [entire] alone; with Select Harmony alone; or with Select Harmony (a portable book for Singing Schools) alone, in new and improved edition.

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